

APRIL 1947



BIBLE
SOCIETY

Record



NEW GERMANY IN THE MAKING

These teen-age boys, who would have been forced into the Hitler Youth, had Hitler still been in power, are seen singing carols at Christmas time, 1946. The meeting was sponsored by the Union (Lutheran and Calvinist) Church of Düsseldorf. The New Testaments on the table were the gift of the American Bible Society. Three of these lads, now studying Christianity, formerly attended a school where boys were groomed for Nazi leadership. Two of them are sons of an SS leader now in a concentration camp. The pastor at the head of the table received religious literature from world Christian forces during his internment as a prisoner of war in an American camp

The Ninth Annual Bible Seal Campaign

Announcing for 1947 the Society's most popular form of contact with its members and friends. The sale of the seals helps distribute Scriptures and their use promotes interest in Bible reading.

DURING RECENT WEEKS the outgoing mails in New York City have been heavy with letters of appeal to nearly 1,000,000 people in behalf of the Society's ninth annual Seal Campaign.

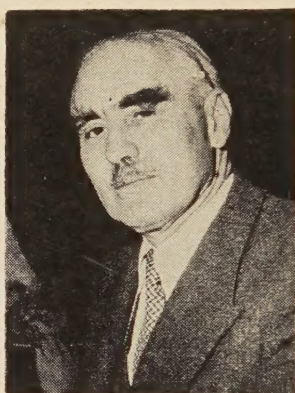
Once again Joseph C. Grew, former Assistant Secretary of State and Ambassador to Japan, has consented to sponsor the appeal, which continues to stress the great emergency needs which continue to mount in countries like China, Germany, Japan and the smaller countries of Europe.

Great doors of opportunity have been flung wide to receive the Holy Scriptures, and the challenge to America is the most urgent in the entire history of the Christian effort to circulate the Bible.

Mr. Grew's letter is brief but very much to the point. He says:

Chang Li, a young Chinese student, was so eager to own a copy of the Bible that he sold his violin for \$2,000, Chinese money, so that he might buy the Bible for \$1,400.

This striking statement has been verified, and represents the length to which a young man in a distant country would go to come into possession of something on which he placed so great a value.



Mr. Grew

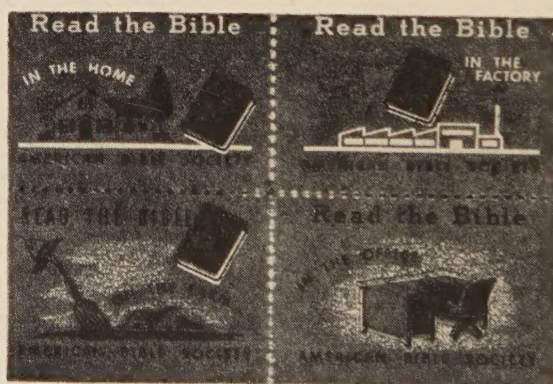
Throughout the world there are millions of people, speaking many different languages, wanting to own a copy of the Bible. Requests have come not only from all parts of our own country, but from more than forty foreign lands. The present shortage of Bibles and Testaments approximates 60,000,000 copies.

A New Testament in German, Polish, Chinese, Korean, Japanese, costs from 20 to 40 cents. The American Bible Society, recognized agency of more than forty denominations, with more than 130 years of experience, stands ready to distribute them wisely.

People of faith have discovered that in this rich treasury of human and divine experience lies the answer to the bewildering problems of this day. It presents them with both a challenge and an opportunity.

In behalf of the Society, I urge your generous response to this ninth annual Bible Seal Campaign.

Readers of the *Record* who have not received this year's "Read the Bible" seals and would like to make an additional gift in this way, will be sent one or more sheets upon request. The seals are designed to bring gifts of \$1 per sheet. Address the Bible Seal Department, American Bible Society, 45 Astor Place, New York 3, N. Y.



In a warm brown shade, this year's "Read the Bible Seals" are in four designs—for the home, the factory, the farm, and the office

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 92 APRIL • 1947 NUMBER 4

The Churches and the Bible

WHAT SHOULD be the churches' share of Bible distribution all over the world, in dollars and cents? The answer to this question is not easy, because there are no absolute standards of measurement. There are, however, facts that provide a reasonable basis of judgment.

First there are the languages involved. Let us say that, as an approximation, the churches of America operate in 150 languages.

Then there are the areas in which operations are carried on, say forty or more countries which the churches consider as missionary fields.

Next there are the different styles and editions of books—the whole Bible, the New Testament, individual Gospels, etc., in many sizes of type, in various bindings, in the 150 languages—totaling several hundred varieties of books to meet the varying needs.

But more important than this diversity of technical and mechanical problems is the urgent demand for these books in all their variety of form and language.

The Christians of Japan in a single order asked for 2,500,000 New Testaments and 100,000 Bibles. That one order will require the outlay of over \$600,000. That was the first order after the war ceased. More, many more will be required.

The evangelical churches of Germany asked for even more; and they particularly want Bibles, which are four or five times as expensive as Testaments. One order from Dr. Hans Lilje asked for 60 tons (1,100,000 pounds) of printing paper, or the raw material from which the paper could be made over there; 16 tons of printers ink; 7,455 miles of binding thread—enough to reach across the continent and back again; and a score of other items required to produce 1,000,000 Bibles on their own printing presses with their own labor. These various supplies will cost over \$300,000. And that is only a part of what is being supplied in Germany.

And so, in a score of countries—north and south, east and west—the demand increases.

It has been estimated that the present shortage, due to destruction and cessation of production caused by the war, is the staggering total of:

20,000,000 Bibles

40,000,000 Testaments

At an average cost of one dollar per Bible and twenty-five cents per Testament, this would require \$30,000,000 to meet the need.

In the light of these facts the Officers of the American Bible Society considered what might reasonably be asked of the churches of America as an annual appropriation in support of this program. Its figures were checked by the Advisory Council, consisting of representatives of the fifty supporting denominations, and the final figures were agreed upon at \$1,122,710 as the annual goal for church giving. Said the Council, "We call upon the denominations to meet the goals set by the American Bible Society in its 'Five-Year Program,' to insure a steady inflow of funds."

This figure was then broken down into denominational goals based on the benevolent giving of the various denominations and on the general basis of 1.5 percent of the amount given to their denominationally controlled Boards. On page 63 will be found the goals which each denomination has been asked to set for itself, to be reached within five years or earlier and maintained thereafter at that level.

Even this large increase would not meet the world needs as the Society now sees them; and the church giving would have to be supplemented by gifts sought from individuals; by legacies; by the proceeds from maturing annuity agreements; by interest on invested funds. The Society envisions an annual budget of not less than \$2,225,000, of

(Continued on page 63)

Bibles of Tomorrow

*The Bibles of yesterday are purchased by book collectors at high prices.
In this story we read something of the price paid in life and
consecration by those who produce tomorrow's Bibles*

BY VIOLET WOOD

AT A JUNGLE training camp in Southern Mexico twenty-three young men and women, college-educated and accustomed to the culture of the United States, are toughening themselves for life in dense forest villages of South America. Oceans of mud will frustrate them during the rainy seasons. A legion of insects will plague their bodies. Poisonous snakes will slither across the paths they travel.

Are they going to prospect for gold? Are they training to take rare photographs for the *National Geographic*? Are they perhaps exploring for zoo and museum specimens? No! The love of God impels them. They are going to take knowledge of God to long neglected Indian peoples. And where they go, the Bible follows.

The Bible today is entering the world at the rate of one new language a month; and there are, as far as is now known, about one thousand more languages to go! To assure the arrival of these Bibles of tomorrow, young missionary-translators study and train. Besides all the many courses they have already completed in colleges and theological seminaries, they take in such additional subjects as anthropology, ethnology, and the branches of linguistics that include phonology (sounds), morphology (words), syntax (arrangements), and lexicon (meanings). For these students a special school—the Summer Institute of Linguistics, held at the University of Oklahoma, Norman, Oklahoma—was founded in 1934. Later a branch was opened in Caron, Saskatchewan, Canada.

At the Institute sessions in 1946, two hundred twenty veteran missionaries and young candidates for the mission field sharpened their techniques or prepared themselves in the task of Bible translation. These students represented thirty-seven

states, eight foreign countries, twenty-six denominations, forty-one mission boards, and are scheduled to go to twenty-six countries on five continents.

The students are put through a dizzy pace of learning what various peoples around the world eat, wear and build, how they behave and why their customs are what they are. They learn that “p,b,t” are “plosives,” that “fricatives” like “f,v,s,z” rustle the breath, that “pf” as in the German “pfeffer” is an “affricative,” that “ch” as in “church” is an “affricative with a sibilant off-glide,” and that the life of all spoken languages is one long round of “labial,” “palatal” and “uvular” struggle.

The missionary students are severely tested as to their own knowledge of the Bible’s many difficult texts in the light of Biblical truth as a whole. They study the most scientific short cuts in the acquisition of a language. They acquire all the latest modern techniques for reducing to writing a spoken tongue, and the various methods of imparting literacy to illiterates on a mass scale. From the examples of the mistakes and triumphs of the great company of famous missionary-translators of the past, the students learn to recognize, before they get there, some of the problems they will face on the field.

They discover that the Tarahumaras of northern Mexico sleep on skins on the floor, not on beds, and that the nearest piece of furniture to a bed is a bench. If they meet with a similar situation, they do not hesitate to follow the example of the translator who rendered *Mark 4:21* into a warning for a Tarahumara not to hide his light under a bench.

The students find out that while the Totonacs of Mexico have no such household accessory as a “footstool,” they do, in damp weather, lift their feet off the cold dirt floor of their hut and rest them on “footsticks.” *Isaiah 66:1* then becomes in Totonac, “Thus saith the Lord, the heaven is my throne and the earth is my footstick.”

Says Dr. Nida, Secretary for Versions of the American Bible Society and one of the Directors of the Summer Institute, “The mind of missionary

This article is a condensation of the closing chapter of a book entitled “Great is the Company,” appearing this spring and published under copyright by the Friendship Press, New York City, and is here used with the publishers’ permission.

or layman which frowns upon these cultural adaptations as 'changing the Bible' is in error, for how else can people understand the Word except in words that reflect something of their own culture and environment?" It is, of course, the genius of this Book that, no matter into what language or background it has been cast, it has never failed to hold its grip on the human heart.

Mistakes of translators, especially the tendency of some of them to be too literal in the rendering



It was an exciting day when the Mam Indians, living in western Guatemala, received the first Scripture volumes ever printed in their language

of English idioms, are cited for the students' examination. One example of the translation of our idiom "taste of death" is really funny. It was caught on the field. If it had passed, *Mark 9:1* would have read: 'And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not *chew on a corpse*, till they have seen the kingdom of God come with power.'

One mistake that got into proof puzzled a young Yipounou informant of West Africa very much. The centurion in *Matthew 8:9* who described himself, "For I am a man . . . having soldiers *under me*," makes himself perfectly clear to any English reader who knows instinctively the idiomatic meaning of "under." The Yipounou people, however, have but one single meaning for 'under.' They therefore pictured the centurion as a warrior sitting on top of the piled-up bodies of slain victims. The manuscript translation was revised to read, "For I am a man . . . who *goes ahead of his soldiers*," which makes everything quite Yipounou, since their captains do exactly that.

The missionary students at the Institute of Linguistics discover that many of the translators have found native idioms far more beautiful than our equivalent English expressions. For instance, the idiom of the Chol language of Mexico for our

words "to be sad" is 'to be stuck in one's heart.' In the Luba-Lulua language of the Belgian Congo, reduced by missionary John Morrison to a written language, the concept for God is 'Ntabale,' which means 'Always-Wide-Awake One.'

Many native expressions are most picturesque. In Africa, when a missionary described a telephone to an evangelist, he in turn told his people that a telephone is "a white man's animal whose tail when pulled in the interior makes him to bark on the coast."

The translators' problems are not restricted to words, written or spoken. Preparing a manuscript for transmission to the American Bible Society for printing is in itself a great labor. Translators are taught how to keep a concordance of key words, since it is not always possible to render a word in the same way in all places in the Bible. Variations, however, must be kept at a minimum. Sometimes a word used in the early days of translation has to give way to a more exact and better word discovered years later. The whole manuscript must then be combed to take out the old word and insert the new.

The labor involved in typing the final copy for the printer is in itself a task of months. With the manuscript must come a translation of any footnotes or translational helps used, for the study and examination of the American Bible Society's Committee on Versions. Before being finally mailed out to New York, all this typed material must be read for typing errors. This is a job that has taken many a missionary and his wife several months of reading aloud together—verse by verse, chapter by chapter, book by book—the entire Bible.

When the manuscript reaches the Bible House, Dr. Nida goes to work on it. Then begins a period of long and detailed correspondence between him and the missionary, as problems regarding root words and questionable renderings are settled. Oftentimes whole portions are returned for revision, even before the manuscript is set up in type. Then the galley proofs go back and forth, read by native helpers, and read and re-read by the missionary and all the members of his family who can give the time. To translators in fields in Latin America, Africa and the Philippines Dr. Nida makes periodic visits for on-the-spot linguistic consultation.

To keep their spirits from flagging during their strenuous days of study at the Institute and to prepare them to face with courage the many problems in housing, health and loneliness these missionary translators will find on foreign fields, Dr. Nida often inspires his students with stories of the day

when the long-awaited printed and bound Bibles finally are delivered into the hands of a people who have been watching for its advent for years.

One such story concerns the village of Elat in the Cameroons. The Bible's arrival had been delayed by the war. Many of the books were lost at sea. One day, however, 2,000 Bibles arrived to be distributed among more than 100,000 Bulu Christians! Priority lists of native evangelists, Sunday-school teachers and elders had been made. But there were not even enough to go around among these. Not knowing how to distribute them, the man in charge tossed the last few copies into the crowd who had assembled outside the mission infirmary. One of the old evangelists, stiff with age, became nimble in his anxiety to catch a Bible. He succeeded, and held it close for a moment of thanksgiving to God. For years this old man's daily prayer had been, "Let me not die until the Bible comes."

It is no wonder that our country has pioneered

in this most modern of schools for missionary translators. Nearly all our great colleges were established by our early church leaders for religious purposes. John Harvard in 1636 founded America's first college "to save churches from an illiterate ministry." Dartmouth College came into being in order "to impart Christian knowledge to savages." This could happen only in a land whose founding fathers so loved the Bible and lived by it, that they put upon the famed Liberty Bell the Biblical words of a prophet: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

"Our school," writes Dr. Nida, "is desirous of helping pioneer linguistic missionaries meet a challenge. We face the challenge of reaching the world with the Message of Life in a language which the various peoples of the world can understand and which, as their own, speaks to the heart and is in fact the 'Shrine of a People's Soul'."

What the Bible Means to Me

BY MARTIN NIEMÜLLER

THE DOOR of my Cell No. 1 opened suddenly, and in strutted an officer dressed in a showy uniform. I rose from my footstool.



Dr. Niemüller

"You have been announced to me as the personal prisoner of the Fuehrer, and we have awaited you, as you well may know, for a long time. Now, have you any wishes or complaints?"

I was struck by the man's behavior, which was nearly polite. I knew at once that he must be the "Lagerkommandant" of Sachsenhausen Concentration

Camp, whose reputation was more than bad. So I hesitated a moment, and then answered:

"Yes, I have complaints, and many; for I have been stripped last night, when I was brought here by your men, of practically everything—of my

wedding ring, my wrist watch, my suspenders, and of all my books and papers, which I was allowed to have with me during my imprisonment in Moabit Prison for eight months. And I have accordingly many wishes, but one wish before all—that you give back to me my Bible, and that instantly!"

Now it was his turn to hesitate; for Bibles were not allowed inside the barbed wire. He was uncertain what to do in this special case. Might there arise difficulties for himself if he were to refuse my request? He wavered—then he hallooed his guard. "Get this man's Bible from my office," he said.

And ten minutes later, I had my Bible back.

The Bible: what did this book mean to me during the long and weary years of solitary confinement, and then for the last four years when I lived together with three Catholic priests who were my only companions at Dachau Cell-Building? The Word of God was simply everything to me—comfort and strength, guidance and hope, master of my



Mr. and Mrs. Dyck, shepherding a group of Mennonites in Berlin, unpacking a box of Bibles shipped from the United States



Mr. Dyck distributes some of the Bibles, for which people ask far beyond his capacity to supply

ays and companion of my nights, the bread which
ept me from starvation, and the water of life
hich refreshed my soul.

And even more: here was my task and the instru-
ent to fulfill it. "Solitary confinement" ceased to
e solitary. I heard steps under my window, which
as too high for looking outside, but not too far to
all out through it a word of the Bible—a single
ain of seed that might be caught from my win-
ow by the passer-by. And when later on I was al-
owed to walk in the courtyard outside my window
or half an hour, there were other windows—not
o high to call up such a word of God to him, the
rother prisoner who led his life of solitude behind
nd beyond its bars. "The word of God is not
ound," and it was not, neither by wire nor by
ars. And it became comfort and strength, guid-
ance and hope for others, as it ought to become.

And today? What does this Book now mean to
e? I think, just the same, only that the restric-
ions have gone and the chances have widened.
ne task is lying ahead of us, and there is a world
aiting for Christian people to do their duty:
What I tell you in darkness, that speak ye in
ght: and what you hear in the ear, that preach ye
oon the housetops." There is a world waiting for
e life of God and for His peace. We have to un-
ld it from the pages of the Bible and to announce
to a longing mankind—the message of charity
nd righteousness, of grace and truth, the message

of the desired peace which passeth all under-
standing.

Here is a Book given from God. Take it, read it;
hand it on, and keep it; for it knows the Way of
Salvation.

Scriptures for Korea

In acknowledging the receipt of 50,425 Korean
Testaments and other Scriptures in English, French,
and Russian, Mr. E. T. Chung, Secretary of the
Korean Bible Society writes to the American Bible
Society, November 15, from Seoul:

The Korean Testaments have been credited as
the most valuable gift and the other books in vari-
ous languages will be settled in some way as soon
as you propose. We cannot find really any suitable
words to express our thanks.

The National Council of the Korean Churches
will also send a letter to your Society in a few days
showing the thankful hearts in the union. In fact
all the Korean Christians including the whole new
believers are very grateful for the American help
specially in receiving the Scriptures which will be
the stone foundation for new Korea.

The Witness and the Word

*How a Bible Broadcaster and a Missionary on Furlough and a Chinese
Electrical Engineer have interwoven their lives
to the Glory of God and His Word*

BY PAUL R. ABBOTT



Mr. Liu

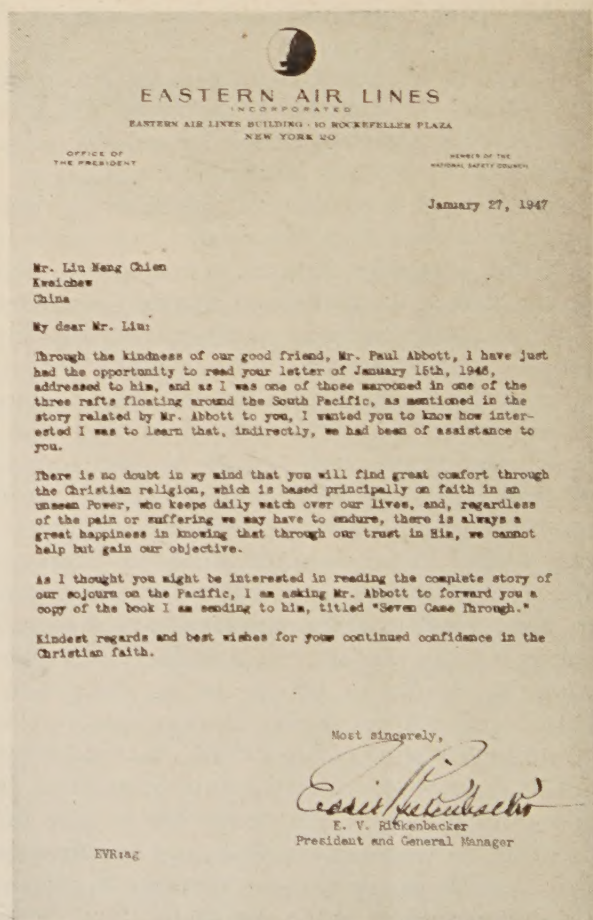
DURING THE WAR my wife and I were traveling on a crowded train in Free China, bound for Changsha, the capital of Hunan Province. A young Chinese entered the coach and sat opposite us. Soon we were engaged in conversation (his first with a Westerner) and during the long trip we talked of many things. The account of Captain Eddie Rickenbacker's thrilling experience and rescue had just broken in the news, and during the conversation this was repeated to the interested listener. After an interminable day we arrived at the end of the railroad and about midnight separated to go our different ways. Already the ferment of the gospel's power had, unknown and mysteriously, begun its work.

Some days afterward, as promised, I mailed a copy of one of the Gospels, with other religious literature, to Mr. Liu, who was an electrical engineer and a college graduate. Within a month the Japanese drive into Hunan began and we had to flee, and so lost track of our new acquaintance.

Two years later came a letter from China to America in which the young engineer recalled the incident of our journey together (long since quite erased from our memories by more exciting experiences), our conversation, and especially the world-famous story of Captain Rickenbacker and his companions. Mr. Liu repeated the story in detail, noting especially the fact that, in answer to prayer, food had been provided and eventually rescue had come to Captain Rickenbacker and his comrades. Evidently this had made a deep impression upon the young Chinese engineer; for he wrote, "After hearing this story I began to believe the God very respectfully."

Mr. Liu also mentioned receiving the books, for which he was extremely grateful. In subsequent letters he said "I trust that God will help me if I believe in Him earnestly . . . I shall pray for you as you will for me. . . . No doubt God will give you both the eternal life, and we may meet again in the future—just as God placed us opposite each other in that railway coach and directed our conversation. It may be the next work which God will plan for us. Is it not so, Lord?"

A few months later Mr. Liu wrote: "I have embarked upon a most fascinating journey with God, because I feel my life has become happier and my body stronger than before. This is, indeed, that I have begun in just the right way." He wished to own a Bible, or at least a New Testament, both of



which were extremely difficult to obtain; and requested that one be sent him, as he felt he "must read many books about Him."

Captain Rickenbacker's recent radio broadcast under the auspices of the American Bible Society on "One Book for One World" recalled to my mind that the famous airman was directly responsible for the decision of my Chinese friend to become a Christian. I promptly mailed Mr. Liu's original letter to Captain Rickenbacker, that he might see the profound impression that the recital of his experience had upon a man who had had no previous contact with Christianity; it did some-

thing to him. In this incident we have the two power-elements working together to bring a human life into touch with God; first, the personal testimony of one who had tested God as a reality, and then the Bible to enlarge and clarify the facts of experience: the witness and the Word.

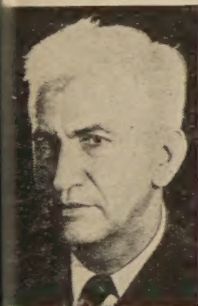
I asked Captain Rickenbacker if he would not like to write a letter to encourage this young Chinese engineer, now employed in the Aeronautical Engine Factory of the China Air Force, in his Christian adventure with God. This he has graciously done, and more. His letter, which we have his permission to reproduce, is on the previous page.

The Power of "The Book" in One Man's Life

A member of the Society's Board of Managers, himself a Sunday-School Superintendent, contributes this story of another Christian layman's Influence

BY CARL E. HOLMES

IN MANY LANDS the world over, there are evidences that the Bible has power to transform individuals. Perhaps no better example of such transformation could be given than that which took place in the life of Don Rafael Borelly of Barranquilla, second largest city in Colombia, South America.



Mr. Borelly

Rafael Borelly, the son of humble parents, was born in 1891 in the slum district of the city, of which later, through the transforming influence of the Word of God and fidelity to its teachings, he was to become the social and educational benefactor and leader of political reform.

At ten years of age the boy Rafael was at work in a soap factory from six in the morning until eight at night, at a mere pittance of compensation. In addition, as a daily chore he polished the boots of an army officer, who taught him the magic of elementary arithmetic, this being the only formal education that the gifted and intellectually eager boy was to receive. His mother, desiring that her son should have an education, took him to a Protestant Sunday school, hoping that this friendly group might send him to the Colegio Americano. Due perhaps to the mother's appearance and timidity, the boy's mental stature was not discovered and the hope of a scholarship was not fulfilled. There-

upon mother and son ceased to visit the Sunday school.

Eight years later Rafael, now a young man of eighteen, was not content with his way of living. Without faith or the mastery of himself, he sought the help of a priest of the prevailing religion, only to be told that "his experience of frustration was common to all young men, and that he should go home, get to work, and forget about it." But Rafael could not forget. He remembered the kindlier treatment he had received years before at the Protestant Sunday school. So once again, now of his own accord, he went to church. Here teacher and preacher taught him from the Book; made it seem alive, as if speaking to him words of encouragement and hope. Responding to its exhortations and promises, Don Rafael became a Christian after the pattern of the Master's first disciples—a man of absolute honesty, complete moral integrity and passionate devotion to the Christian way of life.

Shortly after uniting with the church, Mr. Borelly became a teacher of an adult Bible class, a position he filled with great devotion during all the years of his advance in business success and political leadership. When his business brought him wealth, he faithfully gave a tithe, which one year amounted to considerable. A few years later, however, he became critically ill and completely bankrupt, so that in one week he received only twelve pesos; but of this small sum his tithe was contributed to the church. His native ability and dili-

gence, the faith of others in his integrity, brought financial rehabilitation.

The test of character comes not only in times of depression, but more acutely, perhaps, in times of personal danger. So it happened with Mr. Borelly. While a member of the city council, a fraudulent contract involving a large sum of the city's resources was presented for approval by the council. Fearing that Borelly would oppose the proposal, its sponsors threatened to kill him if he should do so. But when the proposal was presented he arose and strongly opposed its approval. "I know that this proposed contract is rotten," said he, "because the men who have presented it threatened to shoot me here in the council chamber if I should obstruct its adoption." The contract was not approved, and its proponents were afraid to make good their threat.

The appointment of Mr. Borelly to the mayoralty of Barranquilla was opposed even more vigorously than his being a member of the city council. Organized forces of evil sought to thwart his every enterprise. But a new order of honest and right-minded public officials was emerging in Colombia. The national president and the governor of the Province of Barranquilla resisted the pressure of the formidable forces of corruption. Borelly was appointed mayor. In his inaugural address to the people of the city, Mayor Borelly said: "The problems of my people, and not great building projects, are my principal interest. Let us all join hands to change the state of affairs—to destroy the organized forces of evil, misery, sickness and crime, in order to organize the forces of good. That is what I plan to do; and I will fight to death to accomplish it!"

Thereupon Mayor Borelly turned his business over to his brothers, gave his salary to the tuberculosis clinic, and went to work. His first decree prohibited all gambling and games of gambling, thereby saving 200,000 pesos monthly to the workers alone. In needy sections of the city medical centers were opened to combat malnutrition, parasites and malaria, which together kept the life of the poor at low ebb. In less than six months 12,000 persons received medical aid at these centers. Beggars were taken from the streets and cared for; poor children in the public schools were given shoes; daily milk distributions were inaugurated; two housing projects provided cheap rentals for workers; a loan bank was established to help those who were accustomed to paying five to ten percent monthly on money borrowed in emergencies.

Despite his arduous duties as mayor, Don Rafael Borelly continued to teach his class of adults at Sunday school, attended church services and gave

his tithe or more to the support of the church. His faith in "The Book" has served, not only as the basis of his own life, but is the foundation also of his home. Several of his ten children are the most active members of the church. One of them teaches in her home several poor children, who cannot go to school; others are active in evangelistic work in the rural areas, traveling regularly to these centers to teach classes of country children. Mrs. Borelly is a great friend of the poor families of the church, supplying them with fruits, milk and medicines.

On his first anniversary as mayor Colombia's leading newspaper, "El Tiempo," said editorially: "In one year Mr. Borelly did more than many generations of Barranquilla mayors. The same traits of character which have made him so successful as a 'pastor protestante' have made his administration the greatest in Barranquilla's history."

Mr. Borelly is now serving his country as a member of the national Senate. As senator he is continuing, by word and example, his work for honest government and better living conditions. In business also he is rendering an outstanding service to his people. Don Rafael is the head of the firm of The Borelly Brothers, an active importing concern with many financial interests throughout Colombia. In business as in politics he is witnessing to the Christian way of life. Recently he has made a speaking tour in the United States under the auspices of the Presbyterian Board of Foreign Missions. Everywhere he carried with him a strong, leather-bound copy of "The Book" (the gift of the American Bible Society) which has been to him a transforming power and a lamp unto his feet and light unto his path.

From a missionary's correspondence we cull still another story of how the Bible's power takes hold of men to transform their lives. The missionary wrote:

The loveliest thing happened in Siam. A young Buddhist priest during the war was handed a scrap from one of the Gospels. He read it and was convinced of its truth and value. At once he set out to find those who knew more, and after some months of searching came to a village where there were Christians. He stayed to learn, and asked for a Bible. About two months ago I went out to his village, and he had gathered over a hundred people to meet with us and learn more. Eight were ready for baptism; he had been through Mark and John—the only Bible portions he had!—and they were thrilled to have time for lessons. They had remade the road so that we could drive into the village. Two came fifty miles for baptism and communion the following Sunday, and the neighboring churches will continue the mission there. The Bible is still a powerful witness!

They Have Not Forgotten

*The men and women who found God while making war still walk with Him
in the days now given them for making Permanent Peace*

BY JAMES V. CLAYPOOL

DURING THE BIBLE READING CRUSADE in Memphis, Tennessee, last January, there came a call on the telephone from Wm. T. Paden, asking to meet Mr. Betts or any Secretary of the Society. Dr. Popp and I visited with him. He was a soldier who had seen combat duty in North Africa and Europe. He was so impressed with what the American Bible Society did in providing Scriptures for soldiers that last year he sent \$150 to the Society to make himself a Life Director. He had been released from the Army in December 1945, and thus had been out of service for more than a year. He had never met anyone belonging to the Society and took the trouble to come to the hotel just to meet a Society Secretary. Mr. Paden entered Southwestern University in Memphis and intends to continue study until he can become a physician. Whatever he may become, he will always be a Bible reader.

When in our conference of workers in Memphis this incident was told, Field Sec. Hubbell related the following, fresh from his own experience:

Wilson Reynolds was with the American Army in the Japanese Campaign and continued service in the Army Occupation in Japan.

His mother came to the American Bible Society office in Nashville, Tennessee, and handed the Secretary five ten-dollar bills, saying, "My son sends me all this money and asked me to give half of it to a worthy cause of Christianity." This young man is a real Christian. He sees the Japanese situation as one that does not call for more fighting—but one in which we must offer them the gospel through the Bible. He knew that the \$50 dollars was the means of sending 250 Testaments to the Japanese people.

Meanwhile, to the Bible House came the following letter from Rev. Eugene I. Daniel, now a War Relief Worker with the Presbyterian Church in the United States. He wrote:

You will be interested to know that I was an American prisoner of war in Germany for more than 26 months during the war. As a chaplain in the American Army I had the happy privilege of ministering to men in all the camps where I was interned. Bibles from the American Bible Society came to us in large and sufficient quantities through the Y. M. C. A. and the

Ecumenical Commission in Geneva. I do not know what we would have done without these Bibles. I distributed thousands of them. Although I have expressed my appreciation for this service to many individuals, this is my first opportunity to say thank you to the American Bible Society directly. We former prisoners of war are most grateful for this service you rendered us.

No, they have not forgotten; nor will they ever doubt the efficacy of what foreign missions, rooted in the lives of far-off peoples by missionaries who have left with them the Word of God in their own tongue, have done and are doing. Here are a few sentences from a long and enthusiastic letter from an Army captain stationed in Burma. Writing to his pastor in a church in New Jersey, he said:

Y'know, if you were still in the old church when I came back I'd have asked for ten minutes of your sermon time on some Sunday so I could tell the people that their foreign missions are not wasted effort. Frankly, before I came over here foreign missions were of regrettably little concern to me—matter of fact, I privately considered them as a silly waste of effort engaged in by maladjusted individuals. Always struck me as if we were butting into the happy lives of a lot of innocent natives who were much better left alone. I know better now. If you could see the Orient with its teeming millions, its archaic customs, its thousands of religions and beliefs, its complicated social structure, its poverty and its filth and disease, and its horrible ignorance, then you would know, you would well know that the work of these selfless people in the field is actually the first spearhead of that much-required movement that must sweep the earth before a lasting peace can ever be achieved in this world—the Brotherhood of Man.

If you but knew the obstacles in the path of the missionary, the almost insurmountable difficulties of religion, caste, tribe, custom, and again ignorance, you would see them as I do: a gallant little band, a pitiful handful who have set up their perimeter, and daily advance on their mission to bring to these people the sort of life they have never imagined, much less known. Here are the real patriots, the people who strive for a worldwide understanding, a common meeting-ground, so that our country, our America, may some day reap the harvest of a world at peace—forever.

Perhaps you never thought of them in that light?—I didn't. The two words "Foreign Missions" can never again be dismissed casually by me. I have been here. I have seen their work. I know.

Ten Thousand Businessmen's Club National Women's Club

The Ways and Means Committee of the Society recently approved the creation of two organizations within the Society, to be known as the Ten Thousand Businessmen's Club and the National Women's Club, respectively.

A great many of the Society's friends in a position to do so contribute more generously, and in recognition of such gifts these club memberships have been ap-

AMERICAN BIBLE SOCIETY

Ten Thousand  Businessmen's Club

Is a Member of the Ten Thousand Businessmen's Club of the American Bible Society by virtue of a gift of \$ for the worldwide work of translating, publishing, distributing and encouraging the use of the Holy Scriptures.

Date

Secretary

AMERICAN BIBLE SOCIETY

National  Women's Club

Is a Member of the National Women's Club of the American Bible Society by virtue of a gift of \$ for the worldwide work of translating, publishing, distributing and encouraging the use of the Holy Scriptures.

Date

Secretary

proved and cards sent upon receipt of the gift.

Business men and others who contribute \$100 or over, and women who give the Society \$50 or more per year, are entitled to membership in these respective clubs.

It is hoped that 10,000 men and 10,000 women in the country will respond to this challenge.

"An Ecclesiastical Masterpiece"

BISHOP JAMES M. MAXON of the Episcopal Diocese of Tennessee, speaking of the Bible Reading Crusade held under the joint auspices of the Memphis Ministerial Association and the American Bible Society, January 5 to 19, wrote Mr. Bookmyer, the Society's crusade director:

"This is the first time in the history of Memphis that I know of, that all the Protestant churches are united in one program—the Bible. To me this was an 'ecclesiastical masterpiece.' "

In similar vein, Dr. J. G. Hughes, pastor of the Union Avenue Baptist Church and chairman of the General Committee of the crusade, wrote:

"I feel certain that more people in Memphis have been engaged in the reading of the Bible . . . than have ever been so engaged before, and I do believe that the interest created and the emphasis

placed upon the Word of God will live on in our city."

Mr. Bookmyer, who spent several weeks during 1946 setting up the crusade, feels that it was possibly the most successful the Society has ever conducted. Practically every church in the city participated. Several made exhaustive surveys of their parishes to discover Bibleless homes. Bible reading was commended in addresses made before the service clubs and in moving pictures shown in the public schools and elsewhere.

On the last Friday of the crusade an inter-racial meeting of the clergy of the city was held in the Central Christian Church, which was the first meeting of this sort ever to be held in the city.

Although the principal object of the crusade was to stimulate Bible reading, generous offerings were made to the work of the American Bible Society.

MEMBERS' FORUM

Annual Membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Pueblo, Colorado:

I want to tell you how much I enjoy the *Bible Society Record*. I eagerly await its coming each month. If only all of us could do more to spread the Gospel! It means a safe world for all of us if God comes first. And if we continue in the old careless way—what?

I am enclosing five dollars to be used in any place you desire. It is in memory of my husband, who left us in December 16, 1940.

From Ann Arbor, Michigan:

I feel it a privilege to put this check (\$25) into the Bible work rather than into a bond. The need is so urgent.

Wish I could send more, but, like so many others, my income is small. Enjoy reading the *Bible Society Record*. May the Lord lay it upon our hearts more and more to *give* and to *pray*, that we may share with you in this great and blessed work of sending the Word of God to those who need it most.

From La Jolla, California:

Through the kindness of a neighbor I read the *Record*. I feel the world to be in a bewildered state and that more general reading of the Bible would help greatly. I wish to send a small contribution—\$5.20—part of which is from saving and turning in melted fats.

From New York City:

In December I bought from the Society one hundred Bibles, and on December 8th presented them to my church in memory of my dear mother and a dear nephew. I felt the one place for Bibles was in a church, especially here in this city of ours—and that mother would be pleased. I appreciate the great work the Bible Society is doing in spreading the gospel here and abroad, and I always want to help a little as long as I have work. May I say, the inspiration came to me through reading the *Bible Society Record* you send to me, and learning of the great work you are doing. Something seemed to say to me, "Help your church here too!" In gratitude for a speedy recovery from illness I decided to make the sacrifice, which was a real one for me.

From a Chief Signalman on the U.S.S. *Steinaker* at sea:

I would be greatly pleased if you would send me a list of Bible readings for the period from Christmas 1946 to Thanksgiving 1947. You recently sent this reading material to my wife. I should like my own copies of this material when I am away from home. We realize that the work in which you are engaged is infinitely beneficial to those people who faithfully concern themselves with it by daily reading and concentration.

Enclosed is one dollar which, as small in amount as it is, I hope will assist in the furtherance of your work.

From Little Silver, New Jersey:

During the 1926 depression two \$1,000 bonds of mine strangely survived. They have had a fitful history since then, but this month they were paid off 100 percent. This was my only investment, and now that it is paid off I feel that I would like to give 10 percent of it to the urgent work to be done in Japan—possibly buying Testaments—but do not insist upon this. I would like to think of it as a thank-offering for the tender care the Lord has given me during the twenty-five years since I became a widow.

From Philadelphia, Pa.:

I am enclosing a check for \$18 which I would like to have used for the purchase of Bibles to be sent to Japan. My nephew died on Okinawa and we all feel that his sacrifice and that of all the other boys will be in vain if we do not as a nation turn to Christ and carry out His command: "Go ye into all the world."

From a Chaplain of the Occupation Forces in Europe:

For the thirteen Sundays prior to Universal Bible Sunday the officers and men of this Squadron contributed in the chapel offerings the sum of \$400 for the work of the Bible Society. The series of offerings closed yesterday with the observance of Bible Sunday. This included the presentation of the 50 German Bibles, received earlier from you, to the French Reformed Church of Schwabach, in which our services are held.

Enclosed please find Postal Money Orders in the amount of \$400.

I am wondering if the Bible Society could furnish me for distribution to the two other Protestant Churches in Schwabach 400 German Bibles, 400 German New Testaments, and whatever else you have printed in German.

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the
Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 92 APRIL 1947 No. 4

Daily Bible Readings

For April

Day	Book	Chapter	Day	Book	Chapter
1	Mark	13:24-14:11	15	I Samuel	9
2	Mark	14:12-42	16	I Samuel	10
3	Mark	14:43-72	17	I Samuel	11:1-12:11
4	Good Fri. Mark		18	I Samuel	12:12-13:10
	15:1-32; Isa. 53:1-13		19	I Samuel	13:11-14:10
5	Mark	15:33-47	20	I Samuel	14:11-30
6	Easter Sun. Mark		21	I Samuel	14:31-52
	16:1-20; Ps. 111		22	I Samuel	15:1-31
7	Acts	1:1-14	23	I Samuel	15:32-16:23
8	I Samuel	1:20-2:11	24	I Samuel	17:1-30
9	I Samuel	2:18-36	25	I Samuel	17:31-58
10	I Samuel	3:1-21	26	I Samuel	18
11	I Samuel	4:1-22	27	I Samuel	19
12	I Samuel	5:1-6:9	28	I Samuel	20:1-29
13	I Samuel	6:10-7:11	29	I Samuel	20:30-21:15
14	I Samuel	7:12-8:22	30	I Samuel	22

For May

Day	Book	Chapter	Day	Book	Chapter
1	I Samuel	23:1-23	16	II Samuel	7
2	I Samuel	23:24-24:15	17	II Samuel	8;9
3	I Samuel	24:16-25:13	18	II Samuel	10:1-11:13
4	I Samuel	25:14-35	19	II Samuel	11:14-12:15
5	I Samuel	25:36-26:16	20	II Samuel	12:16-13:14
6	I Samuel	26:17-27:12	21	II Samuel	13:15-14:11
7	I Samuel	28:1-29:5	22	II Samuel	14:12-33
8	I Samuel	29:6-30:20	23	II Samuel	15:1-29
9	I Samuel	30:21-31:13	24	II Samuel	15:34-16:23
10	II Samuel	1	25	Acts	2:1-28
11	II Samuel	2:1-17	26	II Samuel	17
12	II Samuel	3:1-26	27	II Samuel	18
13	II Samuel	3:27-4:12	28	II Samuel	19:1-30
14	II Samuel	5	29	II Samuel	21
15	II Samuel	6:1-11:11	30	II Samuel	22:26-51
			31	II Samuel	24

Since the next issue of THE RECORD will not appear until late in May the readings for two months are included in this issue.

"Gems for Thought About the Bible"

Beginning on Friday, April 4th, Secretary Stifler will be heard in his ninth season over the facilities of the American Broadcasting Company and affiliated independent stations from coast to coast.

The series entitled "Gems For Thought About The Bible" will heard at 8:55 a.m., E.S.T. and 11:30 p.m., E.S.T. Because of the introduction of Daylight Saving Time in certain areas and because some of these programs are given by transcription at different hours, listeners are advised to consult their local ABC stations and their newspapers.

A leaflet announcing the topics for the series is available and will be sent in reasonable quantities to those requesting them. It is suggested that pastors and others, after first ascertaining that the programs are to be taken on their local station, distribute these leaflets in their churches.

Address Radio Department, American Bible Society, 450 Park Avenue, New York 22, New York.

★ ★

No leaflet which the Society has ever issued has been so popular through the years as "Where to Look in the Bible," which lists more than forty passages appropriate for reading under times of special stress or temptation. The leaflet is now available not only in English, but also in Spanish, Italian and French.

★ ★

Among recent visitors to the Bible House were Reverend and Mrs. William P. Baker and their daughter and Reverend Leonard Geary. For the past twenty years Mr. Baker has represented the National Bible Society of Scotland in China, now cooperating with the American Bible Society and the British and Foreign Bible Society in the China Bible House. For two years and a half the Baker family was in a Japanese internment camp. Mr. Baker's reflections on his camp life were these: "It meant much to me. Socialists would give a great deal to have observed, at first hand, the soul's reaction of individuals and families to internment conditions. My life's richest spiritual satisfaction was experienced when I came to the place where I could

say from the depths of my soul, 'Father, if it be Thy will that we should live through this another day, praised be Thy name! If calamity or death must come, Thy will be done!'" The Baker family were on their way to a richly earned furlough in England and Scotland.

Mr. Geary called at the Bible House on his way to Cairo, Egypt, where he will fill the post as Secretary for the Bible Lands, South Agency, made vacant six years ago by the death of Rev. E. W. Hudgell. Mr. Geary was en route from Canada, where he and his wife had made their home prior to the war.

February Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-first year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, February 6, 1947, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Secretary Cropp.

The theme for Worldwide Bible Reading for 1947 was changed to "One World—One Book."

A statement on the income from Churches during 1946 was presented and it was reported that special efforts are being made to increase the percentage of giving to the regular work of the Society from all denominations.

First copies of the Gospel of St. John and of the Book of Acts in Yipounou, a language spoken on the west coast of Africa, were presented.

There were also presented samples of new editions of the Gospel of St. Luke in Manobo and of the New Testament in Tagalog, for distribution in the Philippine Islands.

A grant of 6,000 Bibles and 4,000 New Testaments to the American Sunday School Union on the Sale and Distribution Plan was authorized.

Authorization was given for the change of the name of the Upper Andes Agency to the North Andean Agency.

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

The Churches and the Bible

Continued from page 51

which the churches are asked to contribute a little more than one half.

Considering the gifts from churches for regular work and for special emergency needs, such as in Japan and Germany, the churches have given on an average, in the past two years, approximately \$1,227,710 per year, which is the goal set (\$1,133,000 in 1945 and \$1,100,261 in 1946). All that needs to be done as an over-all picture is to maintain the standard already achieved. The needs will not diminish; in fact, they are likely to increase; and we must not lower our standard of giving.

Our record as a nation in giving for Bible circulation has been poor as compared with other English-speaking national groups. England, Scotland, Australia, Canada and New Zealand have averaged better than 1¼ cents per capita from giving donors for the entire period of their national Bible Societies' history. The United States has lagged at 1/5 of one cent per capita in its gifts to the American Bible Society.

Fortunately, in 1945 we caught up with the other English-speaking countries; and the United States' per capita giving to the American Bible Society for the first time in 125 years passed the one cent mark; in fact it reached one cent and a half. *Now we must hold our new position and move forward to new goals.*

We believe it is not too much to ask the churches to adopt the goal of \$1,122,710 as their fair annual share for Bible work through their chosen agency, the American Bible Society.

Let us assume for the moment, when the emergency needs caused by the war are no longer acute, that the churches lapse back to their previous level of giving. During the past 25 years the churches have given the Society an average of \$192,600 per annum. This period includes two peaks and one depression:

\$192,600 per annum

This amount could be spent in China year after year and not meet the needs created by the missionaries in that one country.

\$192,600 per annum

This amount does not equal the combined reported income, including sales, of one large local Bible Society whose field is a single city and one state Bible Society whose work is limited to a single state.

\$192,600 per annum

It would take over three years on this basis to

BIBLE SOCIETY RECORD

pay for the single order from the Japanese Christians for their country.

Below is given a list of denominations which support the American Bible Society, and the amounts which the Society is asking them to give annually for the translation, publication, circulation and promotion of use of the Holy Scriptures. We hope each reader will do what he can to encourage his denomination to adopt the goal set for it:

Denomination	Goal	Denomination	Goal
Advent Christian..	\$1,000	Danish Evang..	750
Adventist—7th Day	25,000	Finnish Evang..	1,000
Assemblies of God.	10,000	United Evang..	1,250
Baptist, Northern.	76,000	Mennonites.....	15,000
Baptist, Nat'l.		Methodist.....	191,500
Conv. Inc.....	15,000	A.M.E.....	5,000
Baptist, Southern..	150,000	A.M.E.Z.....	2,500
Brethren, Church		M.E., Colored....	1,700
of the.....	7,000	Methodist, Free...	2,000
Christian Miss.		Methodist, Primi-	
Alliance.....	24,000	tive.....	1,500
Church of God		Methodist, Wes-	
(Ind.).....	5,730	leyan.....	2,000
Church of God		Moravians, No.	
(Tenn.).....	1,450	and So.....	3,000
Churches of God..	1,500	Nazarene.....	11,500
Congreg. Christian	27,000	Presbyterian, Assoc.	
Disciples of Christ.	51,000	Ref.....	2,500
Evang. Mission		Presbyterian,	
Covenant.....	4,500	U.S.A.....	106,500
Evang. and Re-		Presbyterian, U. S.	50,000
formed.....	20,000	Presbyterian,	
Evang. Congrega-		United.....	22,800
tional.....	1,200	Presbyterian, Re-	
Evang. United		formed (Cov.)..	4,000
Brethren.....	24,000	Presbyterian,	
Friends.....	3,500	Cumb.....	1,100
Lutheran		Protestant	
American.....	17,000	Episcopal.....	92,000
Augustana.....	10,000	Reformed, Chris-	
Free.....	2,000	tian.....	8,000
Missouri.....	25,000	Reformed in	
Evangelical....	21,000	America.....	17,500
United.....	25,000	Miscellaneous....	26,000
Wisconsin.....	5,730	Totals.....	\$1,122,710

American Bible Society Directory

(Presented in more complete form on this page in every other issue)

President, Daniel Burke; Secretaries: E. M. North, F. W. Cropp, F. H. Mann, R. A. Betts, R. T. Taylor; Treasurer, Gilbert Darlington; Secretary for Public Relations, F. C. Stiffer; Secretary for Promotion of Bible Use, James V. Claypool; Secretary for Versions, E. A. Nida; Secretary for Visual Materials, H. H. Ragatz; Secretary, Work for the Blind, Miss S. R. Barrett.

HEADQUARTERS, Bible House, 450 Park Avenue, New York 22, N.Y.; telephone, Plaza 3-6600.

DISTRICT OFFICERS in the United States: 116 South Salina St., Syracuse 2, New York; 701 Walnut St., Philadelphia 6, Pa.; 9 East Franklin St., Baltimore 2, Md.; 1400 New York Ave. N.W., Washington 5, D.C.; Central Nat'l. Bank Bldg., Richmond 19, Va.; 85 Walton St., Atlanta 3, Ga.; 519 Main St., Cincinnati 2, Ohio; 35 E. Wacker Drive, Chicago 1, Ill.; 1914 Main St., Dallas 1, Texas; 650 17th St., Denver 2, Colo.; 224 McAllister St., San Francisco 2, Cal.

DIVISION OFFICES OF THE HAVEN MEMORIAL AGENCY FOR COLORED PEOPLE: 56 Gammon Ave., S. E., Atlanta, Ga.; St. Luke Bldg., 902 St. James St., Richmond 20, Va.; 5424 Woodland Ave., Cleveland 4, Ohio; 2811 Flora St., Dallas 4, Texas.

FIELD OFFICES: 1506 Arrott Bldg., Pittsburgh 22, Pa.; 401 Euclid Ave., Cleveland, Ohio; 226 Seventh Ave., North Nashville, Tenn.; 1736 S. 12th St., Missoula, Montana; 325 Ramona St., Pasadena 4, Cal.; 813 Kales Bldg., Detroit, Mich.; 809 First National Bank Bldg. Houston, Texas; 515 Pickwick Bldg., 9th & McGee Sts., Kansas City 6, Mo.

Depositories located at same addresses in New York, Atlanta, Chicago, Dallas and San Francisco.

FOREIGN AGENCIES located in: Havana; Mexico City; Cristóbol, Canal Zone; Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Siam; Shanghai, China; Tokyo, Japan.

Cooperating Bible Societies in New England located in: Portland, Me.; Concord, N.H.; Burlington, Vt.; Boston, Mass.; Providence, R.I.; Hartford, Conn.

Help Us Distribute the **BIBLE** in These Times

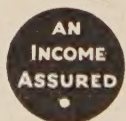


245,288 volumes reached the hands of American Colored people in 1945. They welcomed them. They are eager for more.

In 1860 the American Bible Society inaugurated a special service for the Colored people of the United States. Since 1901 this work has expanded into the Haven Memorial Agency. But what can \$25,000 annually, administered by four Secretaries, accomplish when there is a Negro population

of 12,110,300 to serve? If we mean it when we talk of democracy and equality and freedom, then let us be practical. *Let us circulate the Book that moved America's founders to attempt their great experiment; the Book that has played its major role in every spiritual advance that has marked our nation's history.*

Your contribution, however small, will be useful. Better still, send for "A Gift That Lives," a booklet that tells how you can give and receive at the same time



Mail this coupon today without fail!

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

- ☐ I enclose \$..... to provide Bibles for the Colored people of the United States.
☐ Please send me without obligation your booklet 62Bz entitled *A Gift That Lives*.

Name.....

Address..... Denomination.....

City..... State.....